



Vol. I.

No. 2.

FEBRUARY 1918

Published by the INDIA HOME RULE LEAGUE of America
1400 Broadway, New York, N. Y.

INDIA AND THE WORLD WAR

MRS. BESANT ON HOME RULE

HINDU ART

To Members, Yearly \$1.00

15c. a Copy

To others, Yearly \$1.50

TABLE OF CONTENTS

(1) India and the World War	1
(2) Mrs. Besant's Presidential Address	4
(3) Note on the Study of Indian Art—By Dr. Ananda Coomaraswamy	5
(4) A Hindu House Mother	8
(5) Our Internal Economy—The Fatalists and Advocates of Going Back	10
(6) International India—By Prof. R. K. Srinivasa	12
(7) News from India	17
(8) News and Notes	18
(9) Books Received	22
(10) Book Reviews	23
(11) Reprint (from London Times)	27

YOUNG INDIA

FEBRUARY

Vol. I



No. 2.

INDIA AND THE WORLD WAR

India is again young. Aged with her heavy antiquity, her ancient civilization, her great past, her long history (perhaps one of the longest in the world), she has always managed to preserve her youth. What is youth?—to be able to take over a cross, to withstand threatened dissolution, to regenerate and to restart life with promise and hope. This she has done more than once. Several times, it seemed, as if she was dying, was choked for breath and would collapse, but thanks to the strength of her faith in herself, she always escaped dissolution. Every time her life was threatened she managed to revive, become young again, to play her part in the final destiny of humanity. During the gloomiest periods of her life she never gave up the role of a world teacher. Under worst conditions, she produced master minds and master artists—thinkers and philosophers, writers and architects.

The present world war has again revived her spirits. It has rejuvenated her, solidified her and made her conscious of the great flood of energy and vitality still left in her. Looking down the national point of view the war has brought her misery, suffering and death in no mean extent, if not even quite as much as it has to the other warring nations of the earth. In men as well as in money she has suffered utterly out of proportion to her demand in the war. Her sons have been fighting in places where Europeans decided to go in large numbers for fear of catching disease, where the facilities for medical relief and other comforts of life were bare and not of the best kind. Consequently they have died in thousands. At the end of the war, like other nations, India will have a long list of orphans and widows and dependent mothers to support, as well as a host of crippled and deformed. She had plenty of them even before the war, but now she will have many more. She is indescribably poor, yet her money contributions to the Imperial chest, exacted from her by Imperial fiat, as the largest of all the British dominions, outside the British Isles, and entirely out of propor-

tion to the means of her people. She has stood by the Empire in the time of her greatest need, not because she loved the Empire, the Empire having always treated her as an outpost and a patch, but because she had faith in her own ideas of civility. True, behind this sentiment of civility there was another motive also. In the language of politicians, she expected political and economic concessions; in the language of psychologists, she wanted an opportunity for self-expression. She wanted to prove to the world that she was not dead and that she was still alive to the influence of world conditions. This she has achieved.

The political and economic concessions she may obtain after the war are problematic and uncertain. The whole tribe of Princes and Paramounts—Imperialists and Capitulators—are up in arms against her demand for responsible government. The British are fighting for Democracy, they want the future of these Colonies to be determined by the wishes of the natives of these Colonies, but to the people of India, they point to denying any democratic control of their affairs. Such is the political morality of the times. We are not very sanguine about India getting Home Rule as a result of the war. Yet we are hopeful and optimistic, nay, even happy. Because, we realise that the war has helped India in finding out her soul.

The nation, that had so far taught the world that individual happiness and individual salvation lay in the submersion of the self, by the self, through the self, has discovered that individual happiness and national salvation also lie that way. Hindus, Muslims and Christians, Brahmins and non-Brahmins, landlords and ryots, the classes and the masses, the prince and the peasant, all have discovered that the first stage on the road to national salvation is unity of purpose and righteousness of aim. This eagerness of purpose they have found in their desire for self-government. It is no longer a propaganda, carried on by a handful of nationalists but a genuine realisation of her-self by the nation. To one who had left India before the war commenced, the papers from India, the first which are allowed to reach this country, open out a new page of hope, of light, and of inspiration. One feels a new kind of blood coursing in his veins. The realisation of political freedom may yet be far off. The road is long and wearisome. It is folly to be too sanguine about the time of the ultimate realisation, but, that we shall get it, that we are on the road to it, is assured. The country is determined to get it, and what it may, and finds that there is no power on earth that can keep her out of it for long. The British government has announced that the ultimate goal of British rule in India is responsible government within the Empire, but that the different steps by which she will get it must be determined by the British Government alone. India has secured the first part with satisfaction, repudiating the latter with a unanimity which was unthinkable before the war. This repudiation rests on the declaration of President Wilson that every people must be free to determine their own form of government. India has said in an unambiguous voice that she and our England must determine her future form of government.

In the range of human progress, long after precedents and traditions which give birth to ideas are forgotten, the latter remain and serve as beacon-

lights for all time to come. The idea which has found a fresh expression through President Wilson, is as old as the world. It had been expressed by many an ancient man before. Abraham Lincoln was one of them. His unimpaired words have been the under sheet of democracy all these years. The world, however, was getting sophisticated and the idea needed rejuvenation in a fresh garb. For this rejuvenation to be effective and measurable it required an occasion unique in its world significance. This occasion was furnished by America's participation in the war and the tongue to articulate the half-forgotten principle of the sovereignty of the people was that of President Wilson. Some people say President Wilson did not mean to apply it to Asia and Africa. We do not know. There is nothing in his words to suggest that limitation. The fact that Mr. Lloyd George is trying to apply it to German Africa, Colombia shows that at least he does not believe in limiting it to Europe. Anyway, ideas—universal ideas, have a knack of rubbing off all geographical limitations. It is impossible that the noble truths uttered by President Wilson in his war message, could be limited in their application. Roosevelt's words are going to be the war cry of all small and subject and oppressed nations in the world. He has conferred a new charter of democracy and liberty on the letter and the people of Asia are going to make as much use of the charter, if not even more, as are those of America and Europe.

If nothing else, that alone would justify our rejoicing at America's participation in the war. But we have another reason, too. America's participation in the war throws the Imperial Powers of Europe into the shade. We did not wish for America's participation. We prayed up to the last moments that she might remain out of it. America was the only fossil place for decent people to live in, the only place where people still retained their fundamental virtues and where they could honestly express their mind about what interested them most. We feared that the war would change all that. It has, in fact, changed everything. You saw that America is one of the believers, we do not find we are sorry for it. America's participation in the war may mean a whole lot to the world—at least to the world of subject peoples.

President Wilson's utterances, though regarded in certain respects, have filled them with hope. They believe that America's participation in the war opens out a chance for their position being considered at the Peace Conference or at least within the respective Empires to which they belong. The world can not go on as it does and thereby come to its end, before the war. The Russian revolution alone has made it impossible. Readjustments, re-settlements and re-formations are inevitable.

Personally, we hate war. All war is barbarism. The waste of life involved in this war must have every humanitarian in his dreams, day and night. As such we have nothing but respect for pacifists. They stand on a pedestal of humanity which is unapproachable by people who are still steeped deep in religious, racial and national opinions and whose love for civilization and democracy is only skin deep. This war, however, has worked miracles. It has converted men of the kind of Mr. Maurice Agass, whose position knew no qualifications. We have never belonged to that class and so feel free to say

NOTE ON THE STUDY OF INDIAN ART

Two writers in the current number of the "Journal of Indian Art" have discussed the "Claims of Indian Art." The first of them, who signs himself "Oriental," and is presumably an Indian, laments the failure of English students to appreciate Indian art. He refers to the "assumption" of certain English archaeologists that there could be nothing deserving of attention in this field. This point of view has sometimes been expressed by English writers with extraordinary naturalness. H. H. Dodds-Powell, for example, wrote in 1875, "In a country like this we must not expect to find anything that appeals to mind or deep feeling" (Indian notes). Instances could be multiplied; and nothing can be more certain than this attitude has often protected the waste and debris of Europeanism from any possible appeal. But those who entertain such a view must offer all in the chief towns by its and the whole matter would be Indian, were it not for its position as Indian education, and Indian opinion.

Mr. Vincent Smith, who contributes a rejoinder to the complaint of "Oriental," justly points out that we cannot expect to make Indian art a popular subject. The popularity of Japanese prints does not argue that the philosophy of the Japanese art is generally appreciated; it is little more than a fashion, and under present conditions of European culture it is hardly likely that the popularity of Indian art will become even as considerable as that of Japanese prints, research in these is nothing in Indian art of a character as intrinsically popular as the Japanese pictures of the "Floating World"—*Ukiyo*. For my part I am quite content in "appeal" to "those whose

judgment in the matter is important," and on the whole, I am more than satisfied with the degree of interest which has been shown in our subject during the last few years. The reception accorded to books and articles published by Mr. Harrell, Mr. Vincent Smith, and myself in Europe, and by Mr. Ganga and others in India has been cordial. The Burlington Magazine has published numerous articles on the subject, and a special society—the Indian Society—has been founded in London for the sole purpose of making scientific material for the student of Indian culture "in its aesthetic aspects." The work of the Archaeological Survey of India, though purely historical in character, has been and continues invaluable to the student of art and religion. The work of Lord Curzon was most fruitful, so far as conservation goes; but it is to be feared he did not succeed in preventing the wealthy classes of India from the production of India to those of Birmingham and Manchester. Lord Curzon and Sir George Birdwood may be said, indeed, to have provided Sweden in vain as far as the arts are concerned. Mr. Harrell had somewhat better success. One must admit that Indian art receives but a comparatively meagre treatment in the British Museum, and the Museum of South Kensington is mainly historical. In America, however, we must observe that at least one Museum (the Museum of Fine Arts, Boston) has organized an entire department of Indian art, and possesses an unique and extensive collection of paintings and bronzes (mainly the gift of the Government of India).

On the whole, the position would be satisfactory to those who like myself

are primarily students, and to those who from the standpoint of national pride seek for a just recognition of Indian achievement, were it not for the fact that there still prevails the efficient indifference and ignorance already referred to—and here we must understand not merely the neglect of past achievements in sculpture and painting but still more an indifference to present ability in architecture, music, dancing and poetry—and that it has disastrous effects on Indian education and results in the impoverishment of the general content of life in India for all classes alike. On the whole, however, this indifference is quite as conspicuous amongst English-educated nationalists, whose propaganda in favour of European art are often quite as wrong as those of my official. I have in mind many highly educated Indians—even those thoroughly familiar with our own philosophy and literature—who are nevertheless quite unable, and even unwilling, to recognize an expression of the great ideas in Indian sculpture and painting. This is largely because they have come to look upon art as essentially a process of representation and to test its merit by verisimilitude; this has been partly due to a misinterpretation of European aestheticism which after all has never been presented in India except in the most popular form—and it is this failure to understand art as expression, together with the present lack of ideas to be expressed, which is clearly accountable for the low state of the "fine arts" in modern India.

Until very recently no Indians have contributed anything to the appreciative criticism of Indian art, and even today it remains true that the greater part of the work in this field has been

done in Europe. Apart from a small group in Calcutta there are no collectors or connoisseurs in India, and Mr. Vincent Smith does not exaggerate when he says that "the modern population of India rarely takes the slightest interest in art or possesses any faculty of aesthetic criticism." I do not agree with him, however, that the Indian people "do not care for art, and very rarely produce good works"; but it is true that the natural artistic powers of the people, though not yet degraded to the level of industrial vocations such as those of Europe and America, are in the main unconscious, and therefore little to be easily awakened, and more especially so as they are not protected by an intelligent and conscious educated class. The wealthy and ruling classes of the present day in India are by far the worst offenders in matters of taste.

While this is the case, we can hardly complain that Indian art is insufficiently appreciated (and that it is still insufficiently appreciated cannot be denied) in Europe. Given the present conditions, we can even understand, though we cannot respect, the point of view of those who neglect it in India.

What we may legitimately complain of, however, is the ignorance and indifference of those who concern themselves with Indian education, and here I refer equally to those who have voluntarily assumed "the white man's burden," and to those who from the standpoint of nationality seek to uplift the masses. To concern oneself with education involves the assumption of a great responsibility, which is often far too lightly undertaken.

The schools and universities of our day have interfered, or should have interfered, the waste of personnel of

the arts which has been so long and so well carried on the standards of Indian rulers, whose courts, whatever faults of inefficiency they may have exhibited, were always centres of culture. Those who opposed them, whether directly in the present rulers of native states, or as British Governors or indirectly as Rectors of Public Institutions, or presently as professors and teachers, have definitely failed in their duty insofar as they have neglected to persuade local art, and to promote the study of aesthetics in the schools of philosophy. No Indian university at the present time concerns itself with any such matters, nor has this had been made a matter of protest by any nationalist.

This is not a political matter. It simply shows on the one hand that European educationalists have not fully realised their responsibilities, and on the other that Indians have not shown any such general interest in their own artistic inheritance as to demand attention.

The present Indian movement are

A HEROIC HINDU MOTHER.

Among the demands of Indians that have from time to time been issued in India under the Deccan of India Art, there are two Mahatma leaders (brothers), Mohanlal Ah and Shankar Ah. They are both personalities by profession. Their movement has been very strongly resisted both by the Hindus and the Mohammedans, as there was evidently no reason for such a step. All classes of Indians regardless of caste and creed have joined in the demand for their release. The Government, however has refused to listen to this demand

seemingly satisfactory from our present point of view—their outlook is anthropological rather than artistic. We had looked forward to the foundation of a great museum of national art at Delhi where Indians could see for themselves what Indian art and craftsmanship have really accomplished, and it is to be hoped that after the war this project will be proceeded with. In the meantime it is very largely "up to" Indians themselves to study, appreciate and patronise Indian art of the past and present. For without a general demand for the expression of ideas it is useless to wait for artists, and if we have none or some accepted as at the present time, the fault must be mainly our own.

ANANDA CHANDRASEKHARA,

Siva.—May not the preference of Indians to their own indigenous art be explained by the existing political conditions in that country? Do not most of the Indian princes patronise foreign art out of political motives? Yes, that is no strange. (Kishor.)

and seem to be in no need to modify the attitude. Some time ago, at the time of the proposed release of Mrs. Annie Besant from a similar treatment, a determined effort was made by the Indian Community to secure the release of the Ah brothers and an adherence to public opinion the Government opened negotiations with them and their friends. These negotiations came to nothing as the difference between the Ah brothers and the Government of India as to the wording of the undertaking required of the Ah brothers, as a preliminary to their

release, could not be accepted. When the negotiations were in progress the mother of the two detainees paid a visit to her sons in statement. What passed between the mother and the sons may be related in her own words as published in the Bombay Chronicle.

My son conversed with Mr. Abdul Halim for some time, regarding the nature and scope of the proposed undertaking, after which Mr. Halim said to his son to look a pen to draft the undertaking that Abdul Ah and he were prepared to give, and for the first time I learnt from him that they had worked as often from Government. I showed their traditional reservation in taking new ones more readily than their kind, at it was only two and a half years ago, and a completely changed to leave the conditions on which it was now offered to be released and their decision regarding that offer. I therefore put on my 'kurpa,' and disappeared to some extent, under the stress of a great interview, the women that people among our people, I went to my own study, where they were meeting with the members of Government, and addressed them as gently as I was now present in those words.

"I understood that the Government decision to look to do justice to my son by releasing him in liberty. Accordingly, I rejoice at this, for who can have better than myself which they have had to endure for the last 16 months and what I can and then to release it. But I understood that Government now requires them to give an undertaking of some sort. Well, they are not meant to understand what is to their advantage and what is not to their advantage, and also to understand what is right and what is wrong. They certainly do not want my advice from me to-day. But I would like you to tell Government from me that they are not a duty prior to say that they are to release, for I know them for some months and enabled them to be their duty, and our English has told them that their pardon has under my hand. Knowing, as I do, all that they have suffered during their long exile and imprisonment, I can only understand how hard it is not to let them to reject any more the acceptance of which seems the end of all this long-drawn-out story. But

I want Government to know that if in order to escape from their suffering they will promise anything in the least contrary to the demands of their faith or the standards of their society, that will, I feel sure, give enough strength to my mother's love and those related hands to break their first intent, and so they are to me and strong and steadfast as they look. For this well, they have always been the chosen subjects of the King Emperor and in your presence I enter them to remain so in the future as well. That is all that I have to say, and I would request you to tell the Government what I have told you."

After this I was about to return to my room, but my sons detained me and demanded for me the understanding that the Government required from them and the assurance that they were about to hand over to Mr. Abdul Halim by transmission by wire to Mr. Charles Cleveland.

(Then follows a statement which we omit.)

"... This statement of my son's position entirely satisfied me."

Later on she sent the following telegram of inquiry to those friends who were interesting themselves in the affairs of her sons:

"Your telegram. Kindly view me further developments daily. I order my sons strictly conform India."

ANNA BHOW.

There should show in our American friends that all the women of India are not such unfortunates as they are supposed to be. From time immemorial they have shown a unique spirit of self-sacrifice whenever there have of their dear ones devoted with their duty to their God or to their country. Need we add that every Hindu is proud of mother Anand Bhow?

The Young Men's Indian Association—a representative body of the Students of the University of Mysore submitted their decision to Mr. Morley for submitting the Government to Mysore.

NEWS AND NOTES

In the course of a lengthy review of Lord Morley's Roundtable published in the Morning Post of November 18, 1917, the reviewer says: "The [Lord Morley] will not see that India is held, and always must be held, by the military sword."

According to Sir Humphry Polier, now a Lieutenant Governor of East Bengal, there are only two causes open to the British Government as regards India. —

To maintain the prestige of the Indian Government, or to allow India to prove itself a policy of "hands off" or of "hands on" in the words of Mr. Bismarck, we must govern or get out. The former alternative has a logical implication. The question is, then, whether we should allow those who are to be treated as adults, with Southern Italy and Ireland, or to be treated as infants with as good grace as we can manage.

After all, a ray of light seems to have dawned on the official mind in India. The Controller of Government, says the Statesman, has seriously contemplated a doubt "whether as a matter of fact, at the present day the Indian people are so much in love with Imperialism as they are generally represented to be." The Statesman also says: "The fact is that the low average of Indian incomes makes it impossible for the bulk of the people, to save anything, either to invest or to loan. Those who do save, find few profitable and safe investments because there are no industries to invest in, most of the so-called needs of India being supplied by foreign countries. India is preoccupied in nearly a producer of raw materials.

The statistics of plague in the United Provinces for the past thirty years do not, itself, a dismal showing in a continent just smothered in blankets. It is to be remembered that during a great part of the twenty years some 1,000,000 persons in Upper India die. The United Provinces have suffered severely. Since the plague first broke out in 1914, the epidemic has been recurrent. In 1915 the plague was almost entirely exterminated, but in 1916 it broke out again. In the following year it was still more prevalent, and in 1918 it reached its high degree of virulence. The epidemic was checked in the spring of this year, with 11,000 deaths during the month of March. —India.

During the past fortnight reports have been received at Simla and Dehra Dun concerning a strike movement in favour of Indian independence. According to these reports, Banerji's Agency claims, Indian officials have been threatening to resign, holding meetings in favour of Indian independence and contemplating the publication of certain anti-British publications. Among other things, it was said that the Delhi Division, under Jucker and Polier, were travelling around the city in order to appear sympathetically for the cause of Indian independence, and that Sir Jucker was expelled from India at the beginning of the war on account of his propaganda.

It should be made clear with regard to these statements that these "Freedom" did not come direct from India, and have in fact, except for the first strike in Delhi, been abroad since 1900. Since the outbreak of war they have frequently visited Calcutta, and are also known to have been in Germany. —Morning Post London.

Provincial railway strikes in India met with a conference at Delhi on November 11, 1917. The Indian States of India among the strikes of the area and one fourth the population of India. Questions concerning railways, imperial immigration, army work, British aid are in India after the growth of these states are such as they do the growth of British India. These strikes have through

their representations improved badly their sympathy towards the independence of the people of British India. They have demanded representation in the Executive Council of the Viceroy. It is difficult to see what the Viceroy can do. The one situation of India to you will have resulted from the recent government made by Sir Montagu's Secretary of State, in that declined to change an issue given as to harmony with the highest political education of the Indian people and their natural aspirations for a greater share in the administration of the country."

We give below a typical sample of American newspaper opinions about the capture of Jerusalem by the British. Few could they don't know that the army which achieved this result consisted largely of Hindus and Moslems. To call it a Christian victory is only a travesty.

THE CAPTURE OF JERUSALEM

What a battle of joy went through all Christianities last Monday when the news announced that Jerusalem had passed from the control of Infidels, who have held it for centuries, to England! May that happy event be an augury that the world is to be released from the domination which Germany has sought to impose upon it!

As the English soldiers moved into the Holy City, what marvellous inspiration must have filled their hearts as they trod the sacred streets and realised that the British flag on earth had at last been released from the yoke of Moslem rule. Surely we are living in the very early days of a new era, when the East of God will be the domain of Jerusalem and upon Calvary's cross stand that new night day.

Jerusalem, Jerusalem! May thy capture mark the turning point in the world's salvation from Germany's sinister influence!

The Earl of Bessborough, Governor of Bengal, at the Legislative Council today, made a strong speech on the revolutionary movement and the implications for the overthrow of the British Government in India. He pointed dramatically from the Crystal Palace of the Indian Revolution. They have experienced to prove the existence of

a widespread conspiracy, with manifestations throughout Bengal. The statements of the youth, showing that revolutionaries are the chief motive for a demonstration that the aims of the revolutionaries were to collect arms, money, and money.

The Governor said, 100 persons had been dealt with under the Defence of India Act, and had continued defiance completely of the revolutionary movement. Three hundred were imprisoned by their associates, and 200 others by their own statements. Many persons were charged with murder, and charged with violence, 100 with conspiracy, and only with violence, and conspiracy with violence, the King's enemies or trying to stir up violence in the army.

Lord Bessborough announced the appointment of a Judicial Committee, headed by an eminent judge of the King's Bench Division, and including Justice and three judges, before whom the whole evidence relating to the revolutionary movement will be placed.

On the 18th of Nov., the Manchester Dispatch published —

The Viceroy and Mr. Montagu have had discussed it at the date on which it will be possible to discuss the proposed constitution, and to discuss the proposed constitution and private members. A large number of deputations, addresses, and memorials from all parts of India and Burma will be received. The discussion is expected to last for a fortnight, judging by the number of addresses and petitions which have been laid in advance before the Viceroy and the Secretary of State.

A great many of the addresses will be the addresses of Indians to the British Parliament. The presence of these points out that the French policy of Bessborough is allowed to send representatives to the French Senate, and that Indian representatives from British India were admitted to the House of Commons.

India's representation in Parliament would not necessarily be Indian. Some points described in India and referred some here of the Indian Civil Service would be eligible for election as representatives of Indian constituencies.

Some of the addresses afterwards the whole was of 10 to 12 representatives from India. They point out that when India is given more than the number of their representa-

much also which seems to us to be fundamentally wrong.

In discussing "Nationalism in the West," Tagore confesses "the nation" (the unit, the Motherland and Imperishable nationality) is a fiction. Nationalism is not necessarily either. This view both from the life of a nation and the latter still stands as one of a supreme test of group life. This is well illustrated by the case of Switzerland and Norway. Neither of them has small nations is isolated with the view of still intact, Imperishable and unchangeable Nationalism, yet both are so-called national units. But in looking to the progress of the world in their own ways and surrounding context and consideration of the facts of all.

The prevalent criticism of the Hindu and his tendency towards self-transformation is well illustrated in Tagore's outburst against politics. The political life of a nation is in its possession a special side only. "It is merely the rule of power, not of human ideals." The spiritual purpose is self-perseverance. Now here it seems to us, Tagore shows a deplorable confusion of these two, self-perseverance is not a special purpose. It is the fundamental basis of life. It includes all the purposes of life. As such it must be the supreme concern of life. Secondly, what are human ideals? If freedom is one of them, then every act of a person is to be with politics. Tagore refers to the fact that "the Hindu has different living interests, our history has been the history of material social adjustments and not that of a religious power for defence and aggression," and that India has never concerned itself about her freedom. We cannot see this quite understood well at once. How can a history of material adjustments be altogether free from elements of the acquisition of power for defence and aggression? Anyway, is not the fact that "her freedom was not her concern" the principal reason of her materialism and degradation? (Hinduism represents political power and material expansion). This materialism is a social condition. It is not a social condition in her history is founded. This can not give either spiritual unity. Spiritual development requires an abandonment of freedom, of spirituality, of an abandonment. A healthy individual is to who occupies her thoughts in self-interests such as the way of spiritual as well. What are the periods of India's history in which India achieved the

unity in the way of unity of thought, and of spirit? Are not these periods represented by the last political system in her history—those of Maurya, Samudra Gupta, Vikramaditya, Harsha and Akbar? Yes, it was only in the days when her people did not see themselves as to who occupied her throne that she produced Buddha, Mahatma, Ashoka and Akbar.

At the end of this essay we were struck another instance of rather self-thinking. "A modern Hindu is in fact a contradictory to find (page 50). "And one of the causes of the world, which India has been forced to deal, will know that she did not even know that the Hindu world built the pride of power." Surely Young India does not think that sentiment or else we would be the spirit of her India. With Tagore, we believe, in beauty, in working, in service and in freedom, but we also believe in strength and power. Without the latter, the former would simply be a dreamy dreamy policy that and not a part of this earth of ours.

We have heard a critical view of this essay, but that does not imply that we are blind to its beautiful phrases and its eloquent expressions of the influence of materialism. There are certain passages of superb beauty in this essay. For example, (a) when he says that "without the religious requirement of non-violence, we shall never self-sacrifice of our world is the good of human nature" or (b) when he says that "the British administration of India has shown that 'the wealth of the Western Civilisation is divided not to us in a merely way by the British trying to capture the degree of civilization as the one point of victory as possible' or (c) when he says "power goes with life, and power is good, but not more so than life which is good in its own right."

We are afraid, we have an issue left to consider the other cause (materialism) in the volume. In both of them, he has been more than equal to Japanese and Indian criticism. The criticism of them is characterized by such contradictions as to India only a Hindu only a Hindu and warrior. They are confused, but we do not think that they are really unjust. He seems to have an appreciation for the positive position of difficulty in which the Japanese and the British are placed by the very fact of their own nationalism, which is based on the first step. Truly, he is to be praised for

and this story was. The fact that he manages to keep his head above water, in spite of the powerful editors who are put forth to drown him, testifies to his faith, and personally we have nothing but admiration for him, in spite of what Tagore says.

TAGORE'S LATEST BOOKS

SACRIFICE AND OTHER PLAYS. 12mo.
PERSONALITY. 12mo.
REMEMBRANCES. 12mo.
MACMILLAN CO., NEW YORK.

Remembering Tagore in a lot of his short stories and short plays. His latest volume, "Sacrifice and Other Plays" contains a very interesting collection of four plays which we can confidently recommend to every one of our readers. The drama of these plays lies in their poetic suggestion and deep meanings. Sacrifice depicts the unending struggle between right and wrong. It has two. They are linked to them "Ganga who lived about her power when human sacrifice was claimed for the freedom of her." The characters show the author's heart of mind. The play opens in the temple of Kali and ends with the destruction of the temple by the great flood.

The last part of the story has been told in the shape of a legend, the plot and characters, has been told in a very simple and easy way, and eventually sacrifice itself in the performance of which we ourselves find it.

"My Remembrances" are like a storybook of memories of Tagore, translated from the original in Bengali and first published in the volume of The Modern Review, Calcutta.

"Personality" is a collection of essays on "Self," "personality," "human life," "self-interest" and "moral" with a chapter on the subject. His view on "woman" depicts the deplorable line of an old-fashioned Hindu. He has estimates of the modern woman. Tagore is at least a hundred years behind the times. He talks to the great past spirit of the modern woman and repeatedly says on the old ideals of "womanhood" are largely gone and find history. But there was nothing great in these ideals, but that they have changed with the progress of the time and the modernity progress in the conception of a woman's personality and destiny. We are sure they will never be this.

BOOKS OF HINDU CIVILIZATION

Published by Shree Ganga Press, Calcutta & Co., New York.

Portrait of Indian History, by K. M. Dasgupta & K. M. Dasgupta (also called Indian History). 12mo.

Portrait of Indian History, by K. M. Dasgupta & K. M. Dasgupta (also called Indian History). 12mo.

Portrait of Indian History, by K. M. Dasgupta & K. M. Dasgupta (also called Indian History). 12mo.

Portrait of Indian History, by K. M. Dasgupta & K. M. Dasgupta (also called Indian History). 12mo.

Portrait of Indian History, by K. M. Dasgupta & K. M. Dasgupta (also called Indian History). 12mo.

Portrait of Indian History, by K. M. Dasgupta & K. M. Dasgupta (also called Indian History). 12mo.

Portrait of Indian History, by K. M. Dasgupta & K. M. Dasgupta (also called Indian History). 12mo.

Portrait of Indian History, by K. M. Dasgupta & K. M. Dasgupta (also called Indian History). 12mo.

Portrait of Indian History, by K. M. Dasgupta & K. M. Dasgupta (also called Indian History). 12mo.

Portrait of Indian History, by K. M. Dasgupta & K. M. Dasgupta (also called Indian History). 12mo.

Portrait of Indian History, by K. M. Dasgupta & K. M. Dasgupta (also called Indian History). 12mo.

Portrait of Indian History, by K. M. Dasgupta & K. M. Dasgupta (also called Indian History). 12mo.

Portrait of Indian History, by K. M. Dasgupta & K. M. Dasgupta (also called Indian History). 12mo.

Portrait of Indian History, by K. M. Dasgupta & K. M. Dasgupta (also called Indian History). 12mo.

Portrait of Indian History, by K. M. Dasgupta & K. M. Dasgupta (also called Indian History). 12mo.

Portrait of Indian History, by K. M. Dasgupta & K. M. Dasgupta (also called Indian History). 12mo.

Portrait of Indian History, by K. M. Dasgupta & K. M. Dasgupta (also called Indian History). 12mo.

Portrait of Indian History, by K. M. Dasgupta & K. M. Dasgupta (also called Indian History). 12mo.

Portrait of Indian History, by K. M. Dasgupta & K. M. Dasgupta (also called Indian History). 12mo.

Portrait of Indian History, by K. M. Dasgupta & K. M. Dasgupta (also called Indian History). 12mo.

Portrait of Indian History, by K. M. Dasgupta & K. M. Dasgupta (also called Indian History). 12mo.

Portrait of Indian History, by K. M. Dasgupta & K. M. Dasgupta (also called Indian History). 12mo.

Portrait of Indian History, by K. M. Dasgupta & K. M. Dasgupta (also called Indian History). 12mo.

Portrait of Indian History, by K. M. Dasgupta & K. M. Dasgupta (also called Indian History). 12mo.

Portrait of Indian History, by K. M. Dasgupta & K. M. Dasgupta (also called Indian History). 12mo.

books, but searching more substantial and solid material which made the political and economic possible, and has survived their temporary sway and storm. In order to understand the numerous influences of great political events upon political life and literature and thereby upon the whole character of the people, one must be introduced to the psychological analysis of movements and the historical and geographical playing of works of art. Architecture, music and poetry are things higher than the creative individual crafts of prose and historical life, yet worked on too easily, with the art, to which they belong." It is on this basis that she tries to build the early and medieval history of the Hindus. Her study of Indian art is original. She travelled through the length and breadth of the peninsula in order to understand it, digest it and interpret it. It is this interpretation which she has included in this volume. The book is profusely illustrated. There are five beautiful colored plates and six other plates. The covers of *Ajanta*, the *Temple of Bhamana*, the carvings of *Besant's* life in *Patna*, and other master of great importance in the cultural development of the Hindus, have been included in these illustrations which form one of the great attractions of the book. The book is written in a charming style—pleasant, vigorous and unobscured English. When Kishore was born and lived in England, and his books have been read and admired by numerous Englishmen, Indians and Americans, in fact, all over the world wherever English is understood.

Mr. Law's book is the first of a series of books which Kishore wishes are bearing on the political thought and practice of the ancient Hindus. They open a splendid chapter of Hindu history. Kishore can now write only historical reference to the Hindu system of government and politics in the books of the Oriental studies of the West, but as systematic study of the subject was introduced by myself. Of late a number of university training documents, founded on law, geography of kings and great observations, references in the *Encyclopaedia of British India*, have been collected and translated in order to give to the *Western World* a somewhat idea of the political thought of the Hindus. Professor Law's book is based upon one of the ancient books known as the "Matsyapurana" of "Kashyapa" a well known writer on Hindu sci-

ology. Mr. Law's second book on the subject, dealing with the machinery of administrative, is in the press.

Professor Radhakrishnan's book on the fundamental unity of India discusses a much debated subject, viz., whether the Hinduism of today, there still exists in India before any room for unity of thought and action?

In the introduction written by Mr. R. Ramay Radhakrishnan, M.P., he states, "It takes in a more comprehensive conception, a more collection of religious people, traditions and legends, many rules by which, but with no sense of historical in movement. Hindu History cannot be the record of an evolution of civilization—it is not a reflection more than an account of facts, conflicts, reactions of religious and temporal. That view is the common view in the West, that a superficial view of India looks all the wrong, as that view is only too apparent, that it is the view of many of the present generation is professed without history from India to Afghanistan."

The book, however, states, in title, "What Hindu is another view and that the Hindu, as it says, from his traditions and his religion, regards India not only as a political unit, including the subject of our laws, religion, whether Hindu, Mohammedan or Sikh, but as the cultural unit, as the basis—yes, even as the prime nature of his spiritual nature?" How the progress of India under their country the spread of their culture and law and how the Hindu in his contemporary view of it is a whole place than his individual unit, is shown by Professor Kishore in his interesting work. The author gives a very brief history of the Hindu of early India, and the Hindu, the great and great the author, in support of his conclusion.

The *Foundations of Hinduism* is a unique book of the kind. The second world war has based only of the religious and philosophical speculation of the Hindus. The book reveals what they achieved in the domain of physical and positive sciences. There are chapters dealing with "Hinduism in the Medical Science of Ancient India", "The Evolution of Different Forms of Hinduism", "The Conception of Molecular Hinduism", Hinduism of the *Upanishads* (Hinduism), Hinduism of the *Upanishads*, Hinduism about plants and plants life, classification of animals, Hindu Psychology and Biology and Hindu

Science of Scientific Method. The book is written by one of the prominent Hindu scholars of the day who fills the whole book with a sense of the orientation of King George VI. in the *Pravara University of Delhi*, with great interest.

Professor Law continues in his person high knowledge of scientific theories, with an equally profound knowledge of Western philosophy and Western science. In every case to give the original text and the translation in English and the translation in Sanskrit by Professor, etc. A study of the book will certainly make a great deal of the disheartenment to those who are looking under a conventional action that the *Old* Hindu has always been a scientific mind. This book shows that the Hindu was, in their own day, that great in the field of positive sciences, which have been developed on a scientific basis by the *Westerners*, in their scientific work in the field of speculative philosophy. We sincerely commend this book to the *Western* reader, both general and special.

The last book in the list is also a very remarkable production, dealing with a sub-

ject which, in the words of Lord Curzon, is "well worthy of consideration," and has as far "excepted the action of previous events." A crisis when the Hindu book upon the early stages of their cultural expansion, says "Mr. Kishore" has written a *Scientific and almost scientific* book of historical thought. Not only has he gathered materials from printed works, but he has also collected many manuscripts and has written collected work, written from ancient times. The *History of the World* has concluded that "this is a book to read from time to time, in a volume of art and science." Professor Kishore has opened a splendid page of Indian history and has shown in the face of most reliable documentary evidence to what an extent the Hindu was a scientific mind. It is not before the early centuries of the Christian era. The illustrations of the days used by early Hindus show a wonderful light in the evolution of shipping. Altogether it is a most charming book, which is bound to interest all who want a good grasp into the history of the Hindu.

REPRINT

THE WISDOM OF HINDUISM
(London: Dutt)

Europe. The entire article has been previously enlarged.

Not less the scientific reference of the work on the people left as being too small to the "scientific view" was extended by the author and the work from which they are mostly derived. In Lord Curzon's preface and when opening the *Legislature* in *Patna*, the great increase of scientific work has been a very important part of the development of the work, and of "science" to see the old form. In the more recent days of the work, which they are mostly derived from, they have been played in *Monographs* and *Tracts*. It is not clear to them were 10,000 articles, lectures, and specimens of various kinds have been collected for service in *Monographs* and that *India*, and more 10,000 articles and thousands of books have been collected. These are combined members have been collected, and all parts of India and from all communities, and embracing the influence of the Hindu.

and Twentieth and will witness. Further, the attitude of the Imperial Government toward the educational expansion accompanying the war has tended to increase the social and economic conditions and to encourage, largely without any such great increase in the cost of living as we are now witnessing in the West. All this has meant a widening of horizons, and rising standards of life.

Indian interest in the title of *Young India*, the only monthly Indian paper, has given large sections of the people a more direct interest in the world than they might otherwise find. But national India is more protected, and have had a great effect in stimulating the demand for news through the medium of the Press. The aggregate circulation of numerous papers close to world conditions without change of our news ideograms prepared in the India Office and sent to the Younger has enormously increased. The great mass of the people are widely interested, but the old Indian habit of something in the evening under the village lamp still to hear the newspaper read is cherished with an eagerness and regularity and by women more latterly acquired. A disappointed Indian student of living happily and peacefully believes that India having India this system to put her well back to her ancestral home and the neighboring villages, and was deeply disappointed by the eagerness and intelligence with which the country folk sought new information and news from him.

This wonderful awakening of Indian life, rural as well as urban, has a real bearing on the progress of the progress of Indian life. Unless the children of the sun to whom the war has opened new windows of thought outside the daily round, the common task are given more education in school, they will be undisturbedly influenced,

whether for good or evil, by neighbors or masters amongst them who have turned over the reins of a Western education. Mr. P. C. Lynn, head from the Bengal Legislative Council, on which to hold the situation possible, speaking in London last week pointed out that it is a great mistake to divide the Nationalist element as a small minority and to set it at sharp contrast with the mass of the people. He said that in Bengal the influence of this "small minority" is far-reaching, and is especially told in the villages and high schools. Thus being the case, it is relatively easy for someone not so opposed through the press line the impression that that every ill that was as far as in Bengal in the work of the British Government. As Mr. Lynn said, it was not to be expected that India, starting as she has in the war, would remain unaffected by the strong individualistic spirit of the age. The necessary conclusion of this statement to India has made it practically necessary, in the opinion, to take up the position of reform.

We agree, but of the reform the Younger and the Secretary of State are nothing to do with us to be actually based, they must be observed as far as possible, and the position of primary school children must be placed in the foreground. At the last Census only 10 percent of the population were able to write a letter to a friend and read his reply. With a vast preponderance of illiteracy prevails the people are likely to be at the mercy of any person who may give them their ignorance and prejudice. During the war India has come more definitely into European partnership, and the great of self-government within the Empire has been declared one goal for her. The general diffusion of education, as soon as practicable, is a necessary instrument to secure this goal.

OUR BOOK SHOP

We have opened a book shop in connection with the League, and will be glad to receive orders for all books, whether relating to India or not. We shall charge the same prices as other book sellers do.

A FEW SUGGESTIONS

(1) Young India	\$1.00
(2) England's Debt to India, 400 pages, authors new with Young India	1.00
(3) Open Letter to Lloyd George	.25
(4) The Arya Samaj	.75
(5) Tagore's New Book on Nationalism	.75
(6) Tagore's Speeches and Other Plays	1.50
(7) Swadeshi Rule in India, by K. D. Shastri	.25
(8) Japan and World Politics, by Kawakami	1.50
(9) Fight for the Republic in China, by Perkins W. White	1.50
(10) The New Map of Africa, by Gibbons	1.00
(11) The Principle of Nationality by Sangreth	.50
(12) Jane Jones, by Margaret Peace	1.00

India House Book League

APPROACHES TO THE GREAT SETTLEMENT

Official and unofficial documents bearing on trends of peace from December 12, 1918 to date, with historical narrative of the course of discussion and controversy.

By EMILY GREENE BALCH

with a preface introduction by
NORMAN ANGELL

And a bibliography of books and articles
bearing on the problems.

\$1.50 net

PUBLISHED FOR THE AMERICAN LEAGUE AGAINST MILITARISM BY
B. W. HUIESCH, 225 Fifth Avenue, NEW YORK.

YOUNG INDIA

Editor: LALAT KUT

Terms of subscription:-

To members of the India House Book League and affiliated societies
100 copies for 12 months \$1.00
To others 1.50
Single copy 15

Orders of advertisement:-Apply to the Manager

For further particulars about Young India, write to:-

The Manager Young India, 1441 Broadway, New York, N.Y.

Works by Sister Nivedita

(MARGARET E. NOBLE)

Crafts Tales of Hinduism. With Frontispiece. Crown 8vo. \$1.25 net.

Footfalls of Indian History. With 6 Colored Plates and 22 other Illustrations. Extra Crown 8vo. \$2.50 net.

An Indian Study of Love and Death. Crown 8vo. \$0.90 net.

The Master as I Saw Him. Being pages from the Life of the Swami Vivekananda. Crown 8vo. \$1.75 net.

Religion and Dharma. Crown 8vo. \$1.00 net.

Studies from an Eastern Home. With a Portrait, Prefatory Memoir by S. K. RATCLIFFE, and Appreciations from Professor PATRICK GEDDES, Professor T. K. CHEYNE, Mr. H. W. NEVINSON, and Mr. RABINDRANATH TAGORE. Crown 8vo. \$1.40 net.

LONGMANS, GREEN & CO., Publishers:

Fourth Avenue and 30th Street, New York